

able, in good faith, he and his brethren the bishops would, in one quarter of a year, turn them all out of the Church. September nth, Mr Udall of Kingston-upon-Thames, was suspended and imprisoned for keeping a private fast in his parish. In the month of January, Mr Wilson, Mr More, and two other ministers were imprisoned and obliged to give bond for their good behaviour. In the month of May, Mr Settle was summoned before the archbishop at Lambeth, and charged with denying the article * Of the descent of our Saviour's soul into hell/ or the place of the damned. Mr Settle confessed it was his opinion that Christ did not descend locally into hell, and that Calvin and Beza were of his mind ; which put the archbishop into such a passion that he called him ass, dolt, fool. . . . The Dean of Winchester asked him if he had subscribed. Settle answered, as far as the law required, that is to the doctrines of faith and the sacraments, but as touching other rites and ceremonies he neither could nor would. Then said the archbishop, 'Thou shalt be subject to the ecclesiastical authority.'³ Mr Settle replied, * I thank God you can use no violence except upon my poor body.' So his grace committed him to the Gate-House, there to be kept close prisoner."

The fact that these stout recusants were among the most learned and zealous of the clergy increases the odium of their persecution. The Puritans were not ignorant fanatics; they were university bred men, who could read Latin, Greek, and sometimes Hebrew, and showed in controversy both scholarship and ability. Controversialists like Cartwright and Travers did honour to the university that reared them. While they stickled at the surplice and the sign of the cross, they were earnest preachers and active pastors. With the legal and ecclesiastical mind this consideration had no weight. Even Henry Smith, whom contemporaries lauded as the Chrysostom of England, did not escape temporary suspension. The zeal of the Commissioners might certainly have been more profitably expended in providing for the instruction of the thousands of parishes in which there was no competent preacher, instead of weeding out the efficient ones by persecution. The bishops were ready to wink at non-residence and defend pluralities; they ordained men who could hardly recite the